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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW-JERUSALEM.

(*In continuation from page* 71.)

IV.....ON THE NATURE OF LOVE IN GENERAL.

27. Love constitutes the very essence of man's life, forming, according to its nature, both the quality of his life, also the general character of the man. This, however, is to be understood of that Love only which hath the rule and government in man, and which, therefore, keepeth in subordination all the varieties of other love that are derived from it. These varieties of subordinate Love appear, indeed, of different complexions, but they all center in the governing Love, as their common parent, and constitute together one kingdom. The governing love is, as it were, their king and chief, influencing all their motions, and making them subservient, both directly and indirectly, to its own principal ends and purposes. The object of the governing Love is what a man loveth above all things.

28. The ruling object of the Love, or what a man loveth above all other things, is continually present in all his thoughts and affections, and constituteth the very essence of his life: as, for example, if he loveth riches above all other things, his mind is then continually employed about the ways and means of accumulating money and a great estate; success herein causeth his greatest joy, and disappointment his greatest misery; riches, in short, take possession of his whole heart, and his heart knoweth no other satisfaction. So again, if a man loveth himself above all other things, then self is the ruling object of his attention and regard; his thoughts, his words, his actions do all center in himself; in short, his life is a life of selfishness, because self-love is its only end and object.

29. The ultimate aim and end of every man's life is directed by his governing love, and hath no other object but the object of such love; therein are centered all his most particular thoughts and designs; it influenceth his will like a river's stream, bending into its direction, and carrying along with it whatever cometh in its way; even whilst he seemeth intent upon other concerns, he is under the secret influence of this ruling passion, which gives life and action to his whole man. It is this governing love which one man seeks to discover in another; when he hath found it, he directeth thereby all his dealings with him.

30. Every man's particular quality and character is derived entirely from his governing Love; this is what distinguishes the tempers and complexions of mankind, and makes them differ from each other; the Heaven of good men, and the hell of evil men, take each of them from hence their respective qualities and degrees; it is, in short, this ruling principle which constituteth the will, the self-hood (*proprium*) and the nature of man; for it is the very essence of his life. This principle cannot be changed after death, because it then formeth the whole man.

31. All a man's pleasures, satisfactions, and happiness, take their rise from this governing Love, and are of a quality agreeable thereto; for what he loveth, that he calleth pleasant and satisfactory, because it affecteth him with sensible delight; but if it be the object only of his thoughts, and not of his Love also, whatever name he may give it, yet it is not the true happiness of his life. Whatsoever is pleasant and agreeable to a man's Love, that he calleth good; but whatsoever is unpleasant or disagreeable thereto, that he calleth evil.

32. There are two kinds of Love, from which, as from their proper fountains, all the varieties of goodness and truth derive their existence; and there are two kinds of Love, from which all the varieties of evil and falsehood derive their existence. The two kinds of Love which give birth to all the varieties of goodness and truth, are Love towards the Lord, and Love towards our neighbor; and the two kinds of Love which give birth to all the varieties of evil and falsehood, are self-love, and the Love of the world. These two latter kinds of Love are in direct opposition to the former.

33. The two kinds of Love, which give birth to all the varieties of goodness and truth, and which we said are Love towards the Lord and towards our neighbor, form the kingdom of Heaven in the soul of man; wherefore they are the two kinds of Love which prevail and rule in Heaven; and inasmuch as they constitute the kingdom of Heaven in the soul, they also constitute therein the true Church of Christ.

But the two kinds of Love, which give birth to all the varieties of evil and falsehood, and which we said are self-love and the Love of the world, form the kingdom of hell in the soul of man; wherefore they are the two kinds of Love which prevail and rule in hell.

34. The two kinds of Love which prevail in Heaven, and which give birth to all the varieties of goodness and truth, do open and form the *internal spiritual* man, inasmuch as they have their residence therein; but the two kinds of Love, from whence all the varieties of evil and falsehood are derived, do shut up, and destroy the *internal spiritual* man, according to the nature and extent of their influence, and do immerse the soul in sin and sensuality.

V....ON THE NATURE OF SELF-LOVE, AND THE LOVE OF THE WORLD.

35. Self-love consisteth in wishing well to ourselves alone, without any concern for the welfare of others, but so far as it is connected with our own, even to a disregard of the interests of the Church, of the particular society to which we belong, and of our fellow-citizens. Self-love, however, when its own reputation, honor and credit are concerned, can bestow many benefits and obligations upon these several relations, but then, where its own credit and glory are out of the question, it is indifferent to the doing any sort of good offices, representing to itself the insignificancy of such things, when they promote no immediate interests of its own. Hence it appears, that whosoever is under the influence of Self-love, can have no Love either for the Church, or for his country, or for the society to which he belongeth, or for his fellow-citizens, or for goodness of any kind; but all his Love is centered in himself alone.

36. Man is under the influence of Self-love, when in his thoughts and actions he regardeth himself alone, and those persons with whom he is more immediately connected, without any respect to his neighbor, or the public good, or the Lord his God. To let his actions thus center in himself, or in his particular friends, relatives, and dependants, regarding his neighbor and the public good only when his credit and reputation are concerned, is a sure symptom of Self-love.

37. It is very consistent with Self-love for a man to respect his friends, relatives, and dependants, inasmuch as they make part of himself, and whosoever loveth himself, must of necessity love them also. In this view a man's children and descendants are to be considered more particularly, and in general all those with whom he is connected, and who fall within the circle of his acquaintance; to love these relatives, and to love himself, is one and the same thing, because he consi-

dereth them as making a part of himself. In this same class likewise are to be ranked all those who pay him honor and respect.

38. Another symptom of Self-love is, when a man thinks contemptuously of his neighbor in comparison with himself, and when he beareth ill-will towards his neighbor, because he doth not receive from him that favor, respect and veneration, which he thought himself entitled to. It is a symptom of still greater Self-love, when a man, from the same motives, hateth and persecuteth his neighbor; and of greater still, when he burneth with revenge towards him, and wish ethhis ruin. The unbridled passions of such men end at last in the rage of savage cruelty.

39. The nature of Self-love may be plainly discovered by a comparison with Heavenly love. It is the nature and character of Heavenly love, to love, for their own sake, all those useful services, and profitable duties, which the good of the Church, of a man's country, of the society to which he belongeth, or of his fellow-citizens, requireth of him; but where a man loveth these things in Self-love, or for his own sake, he then loveth them from the same principle that he would love his servants and slaves, because they are in subjection to him. Hence it follows, that whosoever is under the influence of Self-love, would have the Church, his country, the society to which he belongeth, and his fellow-citizens, to be his servants, rather than that he should be their servant; he would exalt himself above them, and depress them beneath himself.

40. Moreover, in proportion as a man is under the influence of Heavenly love, which consisteth in loving good and useful services, and is attended with the perception of an *internal* satisfaction in the performance of them, so far he is led and governed by the Lord; inasmuch as it is this love in which the Lord hath his abode, and which proceedeth from him; but in proportion as a man is under the influence of Self-love, so far he is led and governed by himself, or his own self-will, (*proprium*) which is a fountain of all sin and evil; for it is that hereditary principle of corrupt nature in him, which loveth himself better than God, and the world better than Heaven.

41. Self-love is also of such a nature, that if liberty be given it by the removal of *external* restraints, such as the fear of the law and its punishments, the loss of honor, of reputation, of office, or of life, it will rage with such unlimited lust, as to grasp at an universal dominion, not only over this world, but over Heaven and the Throne of God. Its desires are without boundaries, and its ambition knoweth no end or termination. Yet such a lust lurketh in every man who is under the influence of Self-love, although perhaps it may not be ap-

parent to the world, where a temporary check is laid upon it by the *external* restraints before mentioned. Impossibilties alone can set boundaries to the desires of such Self-love, which only wait for the removal of such impossibilities to act again with recruited violence. Hence it is, that whosoever is governed by Self-love, hath no knowledge of the wild and unlimited desires which are concealed therein. That this however is the case with Self-love, must be obvious to every one who considers the lives of princes and the great men of the world, whose actions are not subject to the checks and restraints and impossibilities above mentioned. They over-run and lay waste whole provinces and kingdoms, so far as success attends their enterprizes, and grasp at an universal empire and dominion. This is still more apparent in those who aspire at sovereignty in the kingdom of Heaven, usurping and claiming as their own, the divine power of the Lord, without setting any boundaries to their desires.

42. There are two kinds of sovereignty or dominion; one arises from the love of our neighbor, and the other from the love of ourselves. These two kinds of sovereignty or dominion are, as to their essences, in direct opposition to each other. That which arises from love towards our neighbor, operates by a general goodness towards all mankind, so that a man under its influence has no greater delight than to serve others by doing all the good which lies in his power, (to serve others is to do them good from a real principle of good-will, and to yield all kinds of useful and profitable services) this is his chief desire, and the joy of his heart; so that the higher such a person is exalted in power and dignity, so much the more doth he rejoice; not indeed on account of his power and dignity, but because the sphere of his useful services is thereby extended, and the offices of his goodness enlarged; such are the sovereignty and dominion which prevail in Heaven. But the other kind which arises from Self-love, is unattended with a general benevolence, and confineth its respect and good-will to itself alone and its particular favorites; so that a man under its influence regardeth only his own honor and glory in the services which he performeth; these are the things which he accounteth most desirable and profitable; if he doeth any service to others, it is only with a view to his own service, power and authority, which he expecteth to aggrandize thereby; he seeketh an increase of power, not to extend his ability of doing good, but for the sake of greater glory and pre-eminence, which are the chief desire and delight of his heart.

43. The love of power and dominion never dies, but remaineth in every man when he cometh into another world; to such as have lived

in the exercise thereof from a principle of love towards their neighbors, and under its wise regulations, it is permitted to continue the exercise thereof in Heaven; but there the power and dominion are considered as belonging not unto them, but unto the uses and good services which they delight in, and thus unto the Lord, from whom every thing good and profitable is derived. Such, on the contrary, as have exercised power and dominion in Self-love, have their portion in the infernal kingdoms, when they leave this world, and there are employed in the vilest and most disgraceful drudgeries.

44. From what hath been already said, it is very plain to discover who are under the influence of Self-love; the *external* form or appearance is of little consideration herein, whether it be humble or elate; for the symptoms here noted exist in the inner man, which the generality of mankind study to conceal, whilst with the outer man they can artfully assume the appearances of a disinterested virtue and the love of their neighbor, and thus take a false character, which is the very reverse of their real one. In this also they are actuated by a regard for themselves; because they are well aware that a disinterested love of others, and a regard for the public good, are virtues which are held in high estimation, and which will therefore secure to them the good opinion of all who know them.

45. The evils which accompany Self-love are in general, a contempt of others, envy, aversion towards such as do not favor its designs, from whence arises hatred, enmity of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. These evils are attended also with a contempt of God and of all holy things, which the Church teacheth concerning truth and goodness; the respect which Self-love payeth to such things being a service of the lips only, and not of the heart. Corresponding to these evils are a variety of errors and falsities which accompany them; for falsities are derived from evils.

46. The love of the world consisteth in a desire of appropriating to ourselves, by any means whatever, that which belongeth to another; as also in placing our affections on riches, and in suffering the world to seduce our minds from *spiritual* love, which is love towards our neighbor, and thereby form the love of Heaven. All persons are under the influence of worldly love, who are desirous of appropriating to themselves the wealth and possessions of others, especially if they use any artifice and deceit to effect their purposes, sacrificing thereto all regard for their neighbor's good. They who are under the influence of this love, lust after the property of other people; and where the fear of law and the loss of reputation do not operate to restrain

their lusts, they make no scruple to commit all sorts of outrages and depredations.

47. But the love of the world is not in so great a degree of opposition to Heavenly love as the love of Self is, inasmuch as so many and so great evils are not concealed in it. In different persons it operates differently; in some, it is a love of riches for the sake of exaltation to dignity and honor; in others, it is a love of dignity and honor, with a view to the amassing of riches: in some, it is love of wealth for various purpose of worldly pleasure and satisfaction: in others it is a love of wealth for the sake of wealth, as is the case with covetous people; and thus its operations vary in other instances. The end regarded in the accumulation of wealth is called its use, and it is the end, or use, from which every kind of love taketh its complexion or quality; for the good or evil nature of all love is determined by the end or purpose whereunto it is directed; other things serve but a means to promote the end.

48. In short, Self-love and the love of the world are in direct opposition to the Love of the Lord and of our neighbor: wherefore, Self-love, and the love of the world, are of an infernal nature, having dominion in the kingdom of hell, and also establishing the kingdom of hell in the soul of man: but love towards the Lord and towards our neighbor are of a celestial nature, having their dominion in the kingdom of Heaven, and also establishing the kingdom of Heaven in the soul of man.

49. From what hath been already said, it plainly appears, that all kinds of evil are contained in, and derived from, these two sorts of love, viz. Self-love, and the love of the world: the evils enumerated above are of a general nature, which contain all other particular evils that are not enumerated. Hence it is plain that man by nature is under the dominion of all kinds of evil, inasmuch as by nature he is under the dominion of these two kinds of evil love.

50. To become acquainted with evil it is expedient to know its origin; and till a man knows what evil is, it is impossible he should know what good is, and therefore it is impossible he should know what himself is. This is the reason why we have here treated of these two original fountains of all evil.

(To be continued.)

Divine Love. Such is the nature of the Lord's *divine love*, that if it were possible, his love would desire all to be in the third Heaven, yea, with himself, and in himself. *A. C.* 1798.

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 107.)

Whoever reads the Sacred Scriptures with attention, may perceive, that the names of several persons have been changed in consequence of their *spiritual* regeneration, which our Lord spoke of in the conference he had with Nicodemus, who went, through fear of human judgment, to pay him a visit by night, and to the intent that he might not be taken notice of by the Pharisees, his associates, who were enemies to the light that came to enlighten, and to the truth it manifested to them. The Old Testament furnishes us with several instances of this changing of names. Abraham was first called Abram, which means *raised father;* but when God promised to make a covenant with him, and to make him a father of nations, whose offspring should be as numerous as the stars in the firmament, he said unto him, Thy name shall no more be called Abram, but Abraham, Gen. xvii. Jacob having wrestled with an angel of the Lord, who appeared to him as a palpable human being, he on leaving him said, Thou shalt no more be called Jacob, but Israel, Gen. xxxii. When Simon, son of Jonas, had openly confessed his belief, that Jesus Christ was the Son of God, the Lord called him *Cephas*, which signifies a stone, and he was afterwards called by no other name but Peter, which is derived from that word. Matt. xvi. John i. 42.

We have before observed, that EMANUEL SWEDENBORG was called Swedberg, after the name of his father Jesper Swedberg, bishop of Skara. Emanuel, agreeable to a general custom in Sweden, in which the greater part of the sons of bishops are styled gentlemen, and have a seat in the assembly of the states of the kingdom, having been raised to this rank, was named Swedenborg, the latter syllable of which name in the northern languages, means *protection* or *defence*, and he will undoubtedly be found a protector to all who are disposed for *spiritual* regeneration, by the acknowledgment and reception of those truths, which the Lord has deigned to reveal to him, to be made known to mankind; and as he is to be regarded as an instrument in the hand of the Lord, he may be considered as the tutelar angel not only of the Swedes, but of all Christendom.

Swedenborg was assessor of the Metallic College, and member of the academy of Sciences in Sweden. The little regard he had for titles of honor and human grandeur, made him determine to request his dismission from the office of assessor. He had a house in the environs of Stockholm. It was built and arranged after his own taste; the apartments were rather small, but suitable to himself. Although

he was a man of most profound learning, no other books were seen in his study than the Hebrew and Greek Bible, together with his own indexes of his works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

Adjoining to the house was a pretty large garden, in the midst of which he had a summer house or pavilion; there were four doors to the apartment which formed a square, which was occasionally turned in an instant into an octagon form, by the means of four other doors which belonged to it. One of these doors shut with a secret lock, which being opened, there appeared a glass door placed opposite a fine green hedge, where a bird was seen in a cage. This new spectacle produced an agreeable surprise of a second garden, to the person who opened the door, which Swedenborg related to be more agreeable than the first. At the entrance of the garden there was a parterre well covered with flowers, which he was very fond of. He derived no other advantage from the garden, for he gave the whole produce of it to the gardener, who waited on him; as also that of a very handsome green-house, in which he took much pleasure.

The gardener and his wife were the only servants he had; of the latter he never desired other service than that of making his bed, and of bringing a large kettle of water in his first apartment; he generally made his own coffee on the fire in his study, and took much of it well sweetened; and when at home his dinner consisted of a small loaf put into boiled milk, and at that time he neither drank wine nor any spirituous liquor, nor did he take any supper: though he was very sparing in his eating and drinking, yet he would sometimes, when in company, enjoy a moderate glass, but was always in one equal temper of mind, and cheerful.

He had a fire constantly kept up in his study, from autumn through the whole winter, until spring, but his bed-room was (contrary to the usual custom in Sweden) always cold; and according as the cold was more or less severe, he made use of three or four blankets. When he awoke he went into his study, where there were always live coals, on which he laid wood with birch rind, having a number of little bundles ready for convenience, and to make a quick fire before he set himself down to write.

In his parlor was a table of black marble, on which one would have supposed, at first sight, that a hand of cards had been carelessly thrown, it being so well imitated. He made a present of this table to the royal college of the mines, who preserve it with great care; this room was neat and genteel, but furnished in a plain style.

His wardrobe was simple, yet suitable to the season. He wore in winter a fur gown, and when at home in summer a morning robe. He usually spoke very distinctly; when he began to talk in company every one was silent, as well from the pleasure they had of hearing his discourse, as from a sense of his well known great erudition, which he did not show but on occasions in which he found himself forced to it to prove his assertions, or the little weight of argument of some whom he conversed with. Besides the learned languages, in which he was well versed, he understood the French, English, Dutch, German, and Italian, having often travelled in those countries.*

In general, he would not enter into dispute on matters of religion: if he was necessitated to defend himself, he did it with mildness and in few words; but if any one would not be convinced, and got into a warmth of argument, he retired saying, "Read my writings attentively and without prejudice; they will answer you in my stead, and will afford you reason to change your ideas and opinions on such things."

He used at first freely to speak of his visions and explications of the Scriptures; but as this displeased the clergy, who proclaimed him an heretic and madman, he resolved to be less communicative of his knowledge in company, or at least more cautious, lest the censorious should have room to blame what they could not comprehend like himself. Mr. Robsahm, one of the directors of the bank at Stockholm, to whom we are chiefly indebted for the memoirs of this extraordinary man, once addressed the rector of the parish where he lived, (an old and respectable clergyman) asking him what he should think of SWEDENBORG'S visions and explanation of the Bible? The venerable man answered, God alone can judge of this, but I cannot think him to be such a person as many do: I have myself conversed with him, and in companies where we have been together, I have found him to be a good and holy man.

It was remarkable, that SWEDENBORG never endeavored to persuade any person to receive his opinions; he was once asked, whether it might be possible for any one, but himself, to arrive at the same degree of spirituality; he replied, take good care, for the natural man lays himself open to temptations, when by his own speculations he tries to find out celestial things that transcend his understanding. He then declared, how the Lord has taught us in the Lord's prayer to

* His *Travels in Italy*, the only work we know him to have written in the Swedish language, containing wonderful observations, are preserved among the rest of his manuscripts, and when translated will show the world how accurate an observer he was of every thing curious, and deserving attention.

pray, *Lead us not into temptation;* which means, that we ought not from our own power and knowledge to doubt of the divine truths revealed to us; "I never thought, added he, I should have come into the *spiritual* state I am in; but the Lord had prepared me for it, in order to reveal the *spiritual* sense of the WORD, which HE had promised in the prophets and the revelations."

Mr. Robsahm having also enquired of him, where and in what manner he first began to have his revelations—"I was at London, said Mr. SWEDENBORG, and dined late at my usual inn, where I had a room kept for me, that I might have the liberty to meditate in peace on *spiritual* things. I had felt myself pressed by hunger and was eating very heartily. Towards the end of the meal I perceived, as it were, a mist before my eyes, and I saw the floor of the room covered with frightful reptiles, such as serpents, toads, caterpillars, and the like; their number appeared to increase as the darkness did, but both soon passed away. After that, I saw clearly a man in the midst of a bright and shining light, sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him pronounce distinctly, and in a sound of voice capable of striking terror, *Eat not so much.* After these words my sight was again obscured, but the darkness was soon dissipated, and then I saw myself alone in the room. Such an unexpected surprise hastened my departure; I reflected seriously on what had happened to me, and could find no reason to suppose it to be an effect from chance or any physical cause.

"The following night the same person appeared to me in a strong shining light, and said, "I AM GOD THE LORD, THE CREATOR AND REDEEMER; I HAVE CHOSEN THEE TO EXPLAIN TO MEN THE INTERIOR AND SPIRITUAL SENSE OF THE SACRED WRITINGS: I WILL DICTATE UNTO THEE WHAT THOU OUGHTEST TO WRITE." I was not at all frightened now, and the light with which HE was encompassed, although very bright and resplendent, occasioned no painful impression on my eyes. He was clothed in purple, and the vision lasted a full quarter of an hour. That same night were the eyes of my spirit opened, and disposed so, that I might have a spiritual sight of Heaven, the world of spirits, and the hells; and I found every where many persons of my own acquaintance, some of them deceased a long, and others but a short time.

"From that day I relinquished all study of worldly sciences, and only occupied myself with spiritual concerns, in conformity to the command I had received.

"It happened often unto me after that period, that my spiritual sight was opened so far, that I could see in the most clear and distinct manner

what passed in the spiritual world, and when broad awake, converse with angels and spirits in the same manner as I speak with men."

SWEDENBORG has related the same to the doctors Beyer and Rosén, when he dined with the last, at his house at Gottenborg; he also once mentioned to Mr. Robsahm the reason, why the clergy at that time were so unwilling to receive his interpretations of the Scriptures: "it is, said he, because they confirm themselves in the doctrine of faith alone, from the schools, the colleges and the universities; and having confirmed themselves in some evil, do not see that evil, as evil; but find every day more pleasure in it, and vice versa. Besides, added he, although they see and find that I speak truth, their ambition to preserve their reputation in the world, will not suffer them publicly to profess what they are convinced to be irrefutable truths." This conversation passed just after SWEDENBORG had been visited by the famous clergyman, doctor Rutstrom, who died in his confinement in the palace of Stockholm, a little while after the revolution in 1772. SWEDENBORG said, that Mr. Rutstrom acknowledged it all, but his life and actions proved, that he held his own tenets dearest to him. The chaplain to the Russian embassy, Mr. Oronoskull, a monk of the order of Alexander Newsky, who was at Stockholm with the ambassador, (count Osterman) led a very orderly and decent life; (contrary to the usual custom of many other Russian priests) he borrowed SWEDENBORG's works, which he read with pleasure; he was likewise anxious to see and converse with such an extraordinary man. Mr. Robsahm fulfilled his desire, and invited him and SWEDENBORG to dinner, in company with the late president of the royal college of commerce, Mr. V. Carleson, the counsellor of the chancery, Mr. Berck, and some other gentlemen. During dinner the priest, among other things, asked of SWEDENBORG, whether he had seen the empress Elizabeth—he replied, I have often seen her, and I know she is in a very happy state. These words occasioned the priest to shed tears of joy. "Her good sentiments towards her people, said SWEDENBORG, are, after her decease, known in the other life; for there it was declared, that she never went into the council without praying to God for advice and assistance to govern her country and people with wisdom and equity." This discourse so much affected the priest, that he indicated by his silence and tears his happy surprise.

Mr. Robsahm having asked of the wife of SWEDENBORG's gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with spirits; to this she replied: "Entering one day after dinner into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, in the name of God, sir,

what has happened extraordinary to you, for you have a very particular kind of appearance? What kind of look have I, answered he? I then told him what had struck me. Well, well, replied he, (which was his favorite expression) don't be frightened, the Lord has so disposed my eyes, that by them spirits may see what is in our world. In a short time this appearance passed away, as he said it would. I know, said she, when he has conversed with Heavenly spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those who see it; but after he has conversed with evil spirits, he has a sorrowful look."

(*To be continued.*)

TO THE EDITORS.

GENTLEMEN,

Your second number of the "*Luminary*," for 1813, has just reached me, in which I perceive a few remarks by a writer under the signature of A******, on the *apparent* disharmony of certain doctrines advanced in the second and tenth numbers of your first volume, to wit, The doctrine of "*Eternal Damnation*," with that of calling GOD "*the Regenerator to eternity.*"

The writer alluded to, concedes, that on the above article he is yet in the dark; "*not knowing whether there be an eternal succession of beings, under the disadvantages of hereditary evil;*" and adds, "*that he had concluded, that in successive stages, or forms of existence, each individual of the human family would be regenerated, in conformity to Rev.* xxi. *ch.* 4, 5 *v.—But that if evil is, after death, embodied in the soul, so as to become perpetual, it being one of the old things, he cannot see the necessity,* (or propriety, as I presume he meant to say) *of calling* GOD *the Regenerator to eternity—unless the position of successive existence be assumed.*"

Now as this writer modestly concludes, that on this article he is yet in the *dark*, I am happy to have it in my power, as a Minister of the New Jerusalem Verities, to throw some rays of light upon the subject; enough, at least, to show, that the most perfect harmony exists, (agreeably to the doctrines received by this *apparently* NEW CHURCH) between admitting the eternity of damnation, and considering GOD as "*the Regenerator to eternity.*" I shall be as brief as possible on this subject.

That GOD IS LOVE, *Immutable and Eternal* Love, no Christian, no rational being, can or will deny; now, on this grand and Heavenly idea of the Creator-God, the profound and illuminated herald of the

New Jerusalem dispensation, (a dispensation of truth, founded not on the *literal*, but on the *spiritual* and genuine sense of the Holy Scripture) draws the following liberal and rational conclusions, viz.

"THAT THE DIVINE LOVE, AND THE DIVINE WISDOM, CANNOT BUT BE, AND EXIST IN OTHERS, CREATED FROM ITSELF. "*For that it is an essential principle of love, to love others, and to be joined to them by love; and that it is also an essential principle of love to wish to be beloved by others, for thereby conjunction is effected.*"

And therefore he remarks, that "*Love consists in this, that what it hath may be another's, and that it may feel this other's delight as in itself.*"

Fully convinced of the rationality of the above axioms, the men of the LORD'S *New Church*, (called Swedenborgians) cordially subscribe to the doctrine of "*successive existence*," or an "*eternal succession of rational beings*," in this and the other indefinite worlds in the creation; an idea which is certainly in perfect harmony with every attribute of the Deity; and with every past discovery of his providence.

Hence we cannot fully subscribe to the following lines of Dr. Watts: "GOD *can create, and* HE DESTROY." O! no. Destruction is the work of the Devil, not of GOD; and the Devil, or evil spirits, will never, we believe, be permitted to destroy any part of this fair fabric of creation; seeing that "*God's mercies are over all his works;*" and that it is also written, "*one generation passeth away and another cometh; but the earth abideth forever.*"

It should also be remembered, that our LORD says, "*There is none good but God;*" (that is, absolutely and perfectly good) for all the goodness of the children of men, or of the angels of Heaven, is not only *derivative*, but also imperfect. Hence it is written, that "*The Heavens are not pure in his sight.*" And hence it is also very probable and pleasing, that angels in Heaven, as well as men on earth, are privileged to "*grow in grace, and in the knowledge of Jesus Christ their* GOD." But then, how are either angels or men to "*grow in grace*," but by successive advancements in the regenerative life and principle? Hence it is plain, that though evil may never be extirpated from the breast of a "*lost spirit in hell;*" yet GOD may still, with the greatest propriety, be considered and called "*The Regenerator to eternity.*"

Should the above view of the subject satisfy your pious correspondent A******, and bring his mind from *darkness* into the marvellous light that now shines from the New-Jerusalem, it will amply compensate and gratify his ready servant in all Christian duty.

JNO. HARGROVE.

Baltimore, 28th Feb. 1813.

FOR THE HALCYON LUMINARY.

N.'s compliments to A******, (No. 2, page 80) assuring him that the doctrine he is desirous of knowing, as to eternal damnation, is amongst the most consoling of the New-Jerusalem to the mind of a true philanthropist. It is to be found at length in the treatise on Heaven and Hell, to which A****** is respectfully referred. Being of that class of the doctrines not to be apprehended by, and therefore not to be taught to the man of the Old Church, many have read the doctrines for years without obtaining the knowledge of this Arcanum. May the Almighty Regenerator give you all knowledge and understanding. "Seek and you shall find, knock and it shall be opened unto you."

FOR THE LUMINARY.

To "A CONSTANT READER."

My friend, I am happy to learn you have begun to believe; I doubt not you will continue to believe in part, if you should not even advance—for as there is no instance on record of a Jew returning into Egypt formerly, so there is none latterly.

The text you wish to have explained, is in its *literal* sense a truly mild and beneficent regulation, marking its Divine origin. With this sense, however, the New-Jerusalem has nothing to do; their higher principles giving light on all those matters, in practice. But, *spiritually*, is thus to be understood: That the *natural* principle of science, which flees by instinct from the dominions of those who are vicious and immoral, is to be cherished and provided for under good government, in due order, in the gate, or outward parts, so as not to give him an equality in our affection, with those principles that are from the Divine Being.

It may be observed, that when the New-Jerusalem was in potency, a servant preferring the moral control of a Jew, from affection to such an holy order as he would perceive in the family or household, would surely deserve a preference in employ, over another who had no such predilection. N.

RAIN and SNOW, (Isa. 55. 10.) *Rain* signifies *spiritual* truth which is appropriated to man; and *snow*, *natural* truth, which is as *snow*, while only in the memory, but becomes *spiritual* by love, as *snow* melts into *rain-water* by the heat of the sun. *Ap. Ex.* 644.

FOR THE LUMINARY.

AN INQUIRY ANSWERED,

Respecting the Internal *sense of the seven first verses of the 9th chapter of Zechariah.*

Hadrach and Damascus, being places adjoining the land of Canaan, are *representative* of things of the *natural* man, as conjoined with those of the *spiritual* and *celestial* man; and being of Syria, lying geographically on the *east* of Canaan, they imply knowledges of Good. Tyre and Sidon are also mentioned; which, lying on the *north*, imply knowledges of Truth; but herein, they *represent* the opposite, that is, Goods and Truths of the *natural* man of the Church perverted and falsified; and by the strong hold of Tyrus, is meant the vain confidence in their false creed; in heaping up Gold and Silver, is the Goods and Truths of the Church put to evil uses, and by casting her out, and smiting her power in the sea, and burning her with fire, is the refutation and exposition to damnation of the Evil and False, composing her system of Faith. Gaza, Ashkelon, etc. which lay on the border of the sea, *represent* (being cities of the Philistines) principles of faith, separate from charity; "the King shall perish," implies the defect of strength, as opposed to the doctrines of Faith and Charity combined. "A bastard shall dwell in Ashdod," implies this illegitimate and spurious faith that the Church had adopted as true, and by "cutting off the pride of the Philistines," is signified the exposition of their errors who hold *the doctrines of salvation by faith alone*, through an imputation, in its nature, arbitrary and physical, and therefore *natural*, and not by an imputation by *spiritual* reception of Good and Truth into the Will and Understanding of man.

By "taking away his blood out of his mouth," means a deprivation of the principles of evil life, by removal and the destruction of *exterior* sensual evils, in order to the establishment of the Just and True. "As a governor in Judah," implies such regenerate principles as will serve for the guidance of the man who is in *natural* Good from the Lord; and "in Ekron as a Jebusite," implies the outermost corporeal principles being brought under lawful dominion, a Jebusite being a servant in Jerusalem. J.

Worship. All who come into another life, have at first a *worship* like what they practised in the world, but they are successively separated from it; the reason is, because all *worship* remains implanted in man's *interior* life, from which it cannot be removed and eradicated, but by degrees. *E. U.* 142.

FOR THE HALCYON LUMINARY.

TO GAIUS,

Who requests an explanation of Romans viii. 20.

"*For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected* THE SAME *in hope.*"

The apostle is contrasting, to the Romans, their present state of vanity or emptiness, with the state of fulness to be afterwards expected. Not that such was the *will* of the Redeemer, in his love, but (according to his *order* or *Truth)* by reason of the evils incorporated with the moral state of man, to which he was subjected, yet in hope of his ultimate regeneration.

The queries of Gaius, as to the passage in Jeremiah, is answered nearly, in the Essay on Gog and Magog, etc. T.

FOR THE HALCYON LUMINARY.

TO CALVIN,

Explaining the sixteenth and following verses of the 16*th chapter of St. John.*

This clause is prophetic, alluding to some change to take place in the state of the Church, thereafter. The disciples represent his truths, the Branches of HIM, the Vine. Those *external* principles of Evil and False, called the Devil, the World, the Flesh, and in Ezekiel, Gog and Magog, were to prevail for a period over HIM, the Goodness and Truth; the *external* Church being founded, from the necessity of the case, on those received opinions, expressions, and conceptions, through which it might be recognized by man. The reason of which is plain at this time, since the *spiritual* Revelation is rejected contemptuously by almost all, now that it is revealed. It is in allusion to this state of the Grave, represented also by his lying three days in the sepulchre, that he declares, "a little while and ye shall not see me," that HIS Goodness and Truth would not be apparent on the Earth. His second appearance, or advent, is promised, "because I go to the Father," signifies the conjunction of the Lord's Humanity with the Divine Esse, or Glorification, from which all power was derived. The state of absence, mentioned in the sixteenth verse, is also typified by a woman's travail, a term of nine months, which number *Nine*, in the *internal* sense, implies an intermediate space, or conjunctive period, herein the dark time between his first and second appearance. In the 23d verse we are informed that all the wishes of his disciples shall be

granted. For as the *spiritual* man obtains a knowledge of Divine Order, consequently knows what is profitable for both his body and soul, he requires nothing inconsistent therewith, and such is granted by the Lord, in the order of his Divine Providence. In the 27th verse, we are instructed, that his disciples were loved of the FATHER, because they loved Him; therein instructing, that the love of Truth, or the Son, is preparatory and necessary to, and the medium of, conjunction with Good, the Father. As in this case, the Father's Love to them is represented as a consequence of their love to HIM, the Divine Truth. In the last verse, tribulation is predicted, from the carnal powers; but consolation from *spiritual* principles, flowing from the Divine Principle. J.

FOR THE LUMINARY.

TO THE READERS AND HEARERS OF THE NEW-JERUSALEM.

VERY DEAR FRIENDS,

"*At midnight there was a great cry made.*" It hath pleased the Lord to show his strength in our weakness, and through the means of our folly, to show his wondrous ways to the children of men. On the first publication of this work, we saw, on looking abroad into the Christian world, a state of things calculated to excite our pity, and alarm all our sensibilities, for the Faith of our Lord and King. In some of those Churches, open war had been declared among its Clergymen, and the public were entertained with the horrible view of persons conjoined, apparently, in the bonds of Christ, waging mutual war under the influence of selfish passions. Some had brought the God of Heaven into an humble vassalage to some favorite political leader, and the Heavenly spirit of the Gospel, instead of aweing, controlling, and ruling the passions and prejudices of the *natural* man, were converted into an engine, whereby those passions were augmented, embodied, and sharpened, for the demolition of law and order, and the destruction of social happiness; in others, wherein hireling ministers have long been proscribed, as well as the choice gifts of science, and innocent amusement—the tender lambs were put down, whilst wolves, in sheep's clothing, devoured the sheep, and led them into barren, parched land. In the first of these instances, the small voice of the *spiritual* Church quickly excited the terrors of this erring brotherhood. In the second, this truant Philistia has been awakened, in some instances, to a sense of shame for her folly, and in others to a grosser hardihood: in

either case less harmful, than in her late undetected harlotry. The last case, being one of voluntary blindness, and a deplorable ignorance, is still more entitled to our compassion. We pray God that their sufferings may be in measure which they have to pass through before the Reign of Peace is permanently established. It has been our degrading, hateful, yet needful task, to be obliged to dwell on some of their grosser errors, in order that the attention might be awakened to the things that obstruct their private and the public peace, to allay the furious, rancorous, malignant spirit, abroad in society, by exposing the roots thereof, as springing from an infernal *spiritual* soil. We have borne testimony against war, without abandoning in an enthusiastic way, the *natural* means, permitted by the Supreme Being, for the defence of those who are *least in the wrong*, against those overbearing strides of ambition, the effect of which we see in miniature, on some of our southern plantations. It is true, you all know, dear friends, that that useful man, EMANUEL SWEDENBORG, has been represented, for a long time back, as a madman, and his readers little better, with many other opprobrious sentiments equally tending to injure the good cause of our Redeemer, the Holy One of Israel; it was in vain we pointed to the goodness of our doctrine—alas! it required a more harsh appeal to their darkened understandings—we were obliged to cast upon their wretched doctrines the light of the *spiritual* Sun, and the rottenness and dead men's bones within their whited sepulchres, were soon rendered conspicuous—thus was their darkness enlightened, their abominations made manifest—and we trust in the Lord Jesus Christ, that this breaking down of the carnal man, will be followed by the building up of the *spiritual* man. Thus have we rendered you a reason for our proceeding: and may the peace of Heaven abide with you all. Amen. CONTRIBUTORS.

The LITERAL *sense of the* WORD. Unless the word, in that sense, consisted of natural representatives corresponding with spiritual and celestial things, it would be like a house without a foundation.

A. C. 10559.

The LITERAL *sense of the* WORD, must pass, as it were, into a shade, before the *internal sense* can appear, even as the earthly body must die, before man can clearly behold the spiritual things of Heaven.

A. C. 1408.

FOR THE HALCYON LUMINARY.

REMARKS ON THE GOG AND MAGOG OF SCRIPTURE.

Ezekiel, chap. xxxviii.

(*In continuation from page* 101.)

In the following attempt to instruct the reader in the *internal* sense of the text, it was quickly perceived, that to go into it technically, on the assumption that the reader was already acquainted with the elementary principles, by means of which we are enabled to unlock this depository of latent knowledge, would be sacrificing the USE to the FORM; there being but few into whose hands, at this day, our essay may fall, who are sufficiently initiated in those elements to peruse satisfactorily an explanation drawn up in the most scientific manner.

And the word of the Lord came unto me. The prophet here declares by what authority he comes to reveal what is foretold. This authority is "THE WORD," received by inspiration. This prophecy is one of those relating to the *spiritual* Church, veiled, heretofore, in correspondences, to be opened at the appointed time, "the time of the end." There has been no fulfilment of it in time past, nor can there be, in time to come, in a merely *natural* sense. It is one of those prophecies which are not intended to be applied in effects *literally*; as the style of the whole denotes. As the *internal sense* doth always descend, in divine order, into the lower corporeal objects of sense, and their expression, though no such corporeal objects, nor their expression, do exist in a reciprocal action, in a *natural spiritual* order, but merely by correspondence; spirit having influx into matter, but not matter into spirit, *externals* being naturally holy, but not spiritually holy. These ultimates of the WORD, then, are to be put off in his *spiritual* Church, as the Lord put off his linen clothes, in the sepulchre, on his resurrection: they being not a part of his *essential* Goodness and Truth, but merely things necessary to the discrimination between things more or less bad: whilst, in his new *spiritual* Church, the discriminating faculty will be exercised on things more or less good, or of more or less use.

Saying, Son of Man. This mode of address is similar to that used in the New Testament, the reason of which is, that the same person is addressed. In both cases the Divine Good, or Father, is operating by the Divine Truth in ultimates, or Son of Man, for the salvation of the human race, in his apparent human form, of which Ezekiel is here the type.

Set thy face against Gog, the land of Magog. In an essay, prefatory to this explanation, the sense of these Hebrew words are ex-

plained; meaning things *external*, things that cover, or the outside, or rind of a thing: and also, of Meshech, signifying what is drawn by force; and of Tubal, signifying things of the earth that are carried or led. These were the things against which the prophet was to set his face; against which the Divine Power was to work and prevail. By its being foretold so long a time before this time, the time of its accomplishment; the authority, truth, reasonableness, and Divinity of the Sacred Books are made manifest, and a pledge given for the future, to eternity, of the Omnipotence, Omniscience, and Omnipresence of their Author.

And say, thus saith the Lord God. This is a declaration of the eternal purpose, operating by providential agencies, now proclaimed.

Behold, I am against thee, O Gog! Chief Prince of Meshech and Tubal. The world hath in time past been governed by *externals;* those *externals* are of this *natural* world, and our Lord hath told us, that his kingdom is not of this (*natural*) world. Men have hitherto been moved by the operation of things temporary. In his *spiritual* kingdom, they are to be led in the freedom of will by eternal things. The former temporary and *external* causes of action, are of the *natural* world, and, therefore, conjoined in all and singular with Gog and Magog. These ideas may be illustrated thus: In the history of England we read of horrible wars, for the possession of power; each leader had his infatuated followers, ready to die in his cause: we, at a distance, unbiassed by passion, prejudice, or self-interest, can perceive, that there was no public or general interest at stake in those contests between one Gog and another Gog; and that the people, had they been wise, should have permitted the hero-devils of the drama to decide their own selfish disputes in single combat. In the wars of the revolution that expelled the Stewarts from the throne of England, we read of little but the contests between one cunning politician and another cunning politician, Gog against Gog; it was soon found, that even among puritans, "every man had his price" in *current money*, not of the kingdom of Heaven, but of the realm of England. There was some popularity acquired by politicians in those days, by the *profession* of religion, and their judgment being much under the guidance of the *letter* of the WORD, their civil laws, and parliamentary statutes, partook of the excellent quality of the Divine Law: but, in the contests between ME *and* THEE, the civil authority apart, this Divine Law was seldom appealed to: for those men were, in deed, subjects of Gog, dwellers in the land of Magog.

And I will turn thee back. As the bark encircles the tree, so have those worldly ends covered in the soul of man, so that no *spiritual*

principle is apparent or operative in him: but, this order is to be reversed, as there is to be *a turning back.*

And put hooks into thy jaws, and will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords. Hooks being of iron, one of the less valuable metals, this correspondence denotes that the rational faculty of man, when illuminated by Truth Divine, will give an effectual check to the noisy presumption of those sensual declaimers, betrayers, and deceivers, who speak of one thing and mean another. By bringing forth, is meant not only that those *external* and worldly principles will rush out and expose themselves, unguardedly and presumptuously, into view; but, that a NEW LIGHT being thrown upon them, from *spiritual* truth, they will be brought forth, as it were, from darkness, and rendered visible: and, all their army of falsities, civil, moral, intellectual, natural, sensual, corporeal principles, with all the theories and reasonings growing and derived therefrom; all of them well trained in "handling swords," in the use and application of those *natural* knowledges and theories, resting only on the *natural* senses for conformation, unaided by *spiritual* light from the Divine Being, or Principle.

Persia, Ethiopia, and Lybia with them, all of them with shield and helmet. Persia, in Hebrew, stands for a horseman; therefore, it means here rational truth falsified. Ethiopia, is blackness, signifying the moral state of Gog's allies. Lybia, is the heart of the sea, signifying the evils indwelling in those *external* doctrines: all of them now to appear in their *true shapes and colors*, by means of the light from the SUN of the *spiritual* world. The LORD in Glory: in judgment.

Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee. Gomer, is the last, finishing; and has, as nearly as can be understood, relation especially to the false of faith and most modern errors of avowed infidelity: and, Togarmah, that is, of bone, signifying evils of the will, the most wicked, base, and unfeeling, yet the most strenuous supporters of the *external* system of evils and falses.

As by Togarmah is represented things hard, harsh, unfeeling, uncharitable, gloomy, stiff-necked, so by those of the north quarters are represented those who are in faith but not in charity; for faith without charity is a cold thing, and, as it were, dead, like a tree in winter, which putteth out neither buds nor leaves, nor can it yield any fruits; it is therefore "a barren fig-tree," only fit for the fire: but faith, conjoined with charity, is like a fig-tree in summer, putting forth leaves and yielding fruit: for the Lord is joined *only* to faith through charity

as a mediate; from which it is evident, that the Lord cannot abide in a faith separate therefrom. Thus, we find, that those confederated falses, so long the pride, the glory, the boast of wretched man, are now to be laid low by the Lord at his second coming; and with them their attendants, war, pestilence, famine, and every evil work.

Be thou prepared, etc. This verse conveys intimation to all of those already mentioned, to look for and expect the judgment denounced.

After many days thou shalt be visited, etc. That the judgments were to come at the consummation of the age or last state of the *external* Church, and in the conflict between the falses and evils of the *natural* and the truths and goods of the *spiritual* man.

Thou shalt ascend, etc. The manner of proceeding denoted to be stormy, vindictive, gloomy, ruinous in appearance, darkening all the rational things of man.

Thus saith the Lord God, etc. That the doctrines of the Old being contrary to those of the New-Church, will manifest opposition.

And thou shalt say, etc. The purpose of annihilation of the goods and truths of the New Church, because they appear without defence, by civil protection, or doctrinal formula; the New Church acknowledging nothing as doctrinal but what the Lord hath revealed.

To take a spoil, etc. The evil intention of those who make prey of holy things, converting things good and true into evils and falses, by perversions. The doctrines of the New Church are at this day perused and preached by sundry itinerant and other preachers, who acknowledge not their source, thus make a prey and spoil of the cattle and goods of the land, and thus adjoin themselves to Gog.

Sheba, and Dedan, etc. Those who are in the knowledge of things good and true, in the scientifics of the Church, and in simple good only, will recognize the attempts of those who, for *external* worldly purposes, seek the truths of the New-Jerusalem, but not the goods thereof, such being of the army of Gog.

Therefore, Son of Man, etc. Those without the New-Jerusalem, are not in intelligence of the state of those within, the latter being in the good of charity, therefore under the protection of the Lord, which is to dwell safely.

And thou shalt come, etc. The overflowing of evils and falses, in the rational and intellectual powers of man.

And thou shalt come up, etc. The opposition of the evil and false to goodness and truth. In the warfare between good and true and evil and false, the latter will be destroyed, or put down; thus the Lord will be sanctified, it being by his power alone that this can be effected.

Thus saith the Lord God, etc. The truths and faith from the Lord have always taught, that the fall of man was from things *spiritual* and celestial, to things *natural* and sensual, as now at length consummated.

And it shall come to pass, etc. The infant Church of the New-Jerusalem will be protected by the Lord, in a manifest way.

For in my jealousy, etc. From the acknowledgment of the Lord, the principles of the true and the false will be explored, in order to separation.

So that the fishes of the sea, etc. Falses, natural, scientific, doctrinal, and sensual, shall be moved, shaken, and fitted for removal. The mountains, towers, and walls, falling to the ground, are all those things created by the intelligence of man, in which he trusts for aid, for present and future happiness, to the exclusion of the Divine Being or principle: such as all self-created societies, whose purpose is to spread division, contention, malice, mischief, distraction, and uncharitableness, setting up a vague standard of duty unknown to the law, thereby confusing and disordering social intercourse, withdrawing men's attention from the government of the Lord, to which the actual lawfully existing authority can alone reciprocate, and the dividing the servants of God, by infidel men, into different parties, in things of minor importance, when they should be all engaged, under HIM, in the offices of his kingdom only.

And I shall call for a sword, etc. The means of the destruction of those evils and falses, is to be obtained from the goods and truths of the New-Jerusalem, and the intestine war between the evils of life and falses of doctrine, upon each other.

And I will plead, etc. The overflowing of dreadful evils, will be as pleadings, confirming the doctrines of the evil state of man. The *natural* man, who receives not the doctrines of goodness and truth, will be wasted and vastated in his understanding, by all manner of errors and concupiscences.

Thus will I magnify myself, etc. These things above recited will be as confirmation of all that the prophets had foretold of the restoration of the Church, and his power therein, and his care over it.

T.

War, in the WORD, signifies *spiritual war*, which is of the false against truth, and of the truth against the false; but it is they who are in falses, who fight against truths, but not so they who are in truths against falses, for the former are always the aggressors, but the latter only defend; with respect, however, to the Lord, he indeed never opposes, but only defends truths. *Ap. Ex.* 734. *p.* 98.

FOR THE HALCYON LUMINARY.

A FRAGMENT.

FELLOW-CITIZEN OF JERUSALEM—It is the morning of the Sabbath —let us walk abroad, and view the smiling plains towards the sea: the laughing hills of the olives, the flowering gardens of Zion, the green meadows, tufted with a velvet coat, its hues reflect the glorious variety of the Rainbow—the Hope-inspiring Bow. Here, runs in its meandering, murmuring course, the brook of Siloah, speaking awful recollections to the soul—But

> *"Chiefly thee, O Sion, and thy flowery banks beneath,*
> *Nightly I visit."*

How sweet is the breath of the morning! how joyous is the aspect of the rising sun! how melodious the songs of the feathered choristers! hark! how they echo from the groves of Lebanon; from the woodbine pavilions, where Pharaoh's daughter was formerly wont, in the ardors of love, the bloom of beauty, the fascinations of ornament, to meet her Royal Spouse, undisguised with courtly forms, when the rose and the lily contended for pre-eminence.

But ah! we approach to Calvary: see yonder the tomb where Joseph of Arimathea laid the body of the Christ! This was a strange incident in the history of our nation. What consequences may it not produce? Come hither; the keepers whom our brethren the Jews set over the sepulchre, are as if asleep. Methinks I am seized with a prophetic desire to tell you the future history of this solemn scene.

Yes, my dear friend! here will the parent, when instructing his blooming youth in the mysteries of Redemption, point his finger, saying, "there, my son, is the tomb wherein the Lord was laid: it was hewn out of stone, and covered with stone, emblematic of truths merely corporeal, or natural, in which the crucified, yet ever-living Lord, was interred, after crucifixion. This, my son, was the state of knowledge enjoyed by our ancestors, for nearly seventeen centuries. They beheld daily the tomb, and like his apostles, thought but little of his rising again. This time of death, this time of three days, represents in our *spiritual* theology, that space of time which intervened between the first and second advents. A time of preparation, a season of anguish, yet not without hope. The Redeemer had promised his followers a sign, the sign of the prophet Jonah, for he did not claim of them a vain belief, a belief without a reasonable evidence. See here, my son, here are the linen clothes, yet laying,

which were cast off. These were the *literal* expressions of that WORD, which was God, which was with God, and which was made flesh, and dwelt among men. Lo! they are exchanged for Heavenly garments, suited to his risen state. Mark this, my son! he remained afterwards forty days; the term of long and full completion of state. Thus, my son, was the deluge of forty—the reign of Solomon of forty—the Israelites were in the wilderness forty—our Lord was in the desart in temptation forty—having, in all cases, reference to a complete term for the accomplishment of something. This forty days is now, my son, commencing with the eighteenth century; its duration is graciously hid from our view, as was the preceding period of three days from our forefathers. How wonderful the ways of the Almighty! how much beyond our finding out! It is thus he makes known his *spiritual* will, whilst the *natural* means are veiled, until completed. May the Almighty make us a willing people, in the day of his power."

It is thus, my friend, that futurity may disclose more wonderful things of this extraordinary man, if a man he may be called, than any of our nation hath conceived. But see; yonder cometh your lovely Ruth, and your fair daughter, impatient of your delay; they are ready to chide your inadvertent ramble—yet one kiss will embalm your anxieties, for a contrast to your future pleasures. Adieu, my friend.

N.

SCRIPTURE MEANING OF THE TERM FATHER.

The true and genuine meaning of every part of the WORD of God is only to be known from its *internal* sense, which treats of the Lord and his Church at the same time, and not of persons, but of their states of mind as to their reception of goodness and truth, or evil and falsity.

The term *Father*, in this view of the WORD of God, wherever it is mentioned, in a good sense, signifies the essential Divine Good or Love of the Lord, and at the same time the reception and operation of Divine Good or Love in the will and life of man; and the term *Son* means his essential Divine Truth or Wisdom, and at the same time the reception and operation of Divine Truth or Wisdom, in the understanding and life of man; not that Divine Love and Wisdom, or Good and Truth, are two; but one essence, like flame and its light, or the heat and light of the sun; or like intention and action, or thought and speech; or like essence and form, or soul and body. Such is the union subsisting between the Divinity and Humanity of Jehovah, in Jesus Christ.

Now it is possible for man to know many truths from the WORD of God in his understanding, whilst his will and life may be influenced by evil; and the state of man's life being determined by the quality of his will and understanding together, and not by his understanding separate from his will, therefore the Lord saith, it is the Father who giveth and prepareth the kingdom, because man's state hereafter will be such as his will and life has been in this world, and not such as his understanding has been separate from his will and life.

It is for the same reason said by the Lord, when speaking of the state of the Church at his second coming, That it is the Father alone who knoweth of that day and that hour; which state is determined by the good, or love, or charity, that is in it, and not by its truth separate from these.

We are not to suppose that the Divine Good or Love meant by the word Father, was a person or being distinct from Jesus Christ; but that it was his own essential nature or quality of which he was conceived, that he called Father, and to which he successively or by degrees joined the Humanity he assumed, by the power of his truth, and the temptations which he suffered, to the end that he might be Jehovah Father in the human nature, as well as in his Divine nature: or in other words, that his Divinity might be Human, and his Humanity Divine; and that he might thereby become a Redeemer and Saviour to eternity. The Divine nature in itself is infinite, and far above finite thought and affection, except adapted to finite capacity by proper mediums. Hence the mediatorship of Jesus Christ is an accommodation of Divinity to the *spiritual* diseases of fallen man, whereby all our wants and sicknesses may be approached, supplied, and healed, and without whom we must have been forever lost.

It is because the word Father, in the WORD of God, in its *spiritual* sense, meaneth Divine Love or Good, and the reception thereof in the will of man, and because his state is determined thereby, that we are enjoined to "pray to our Father in secret, and that our Father who seeth in secret will reward us openly," Matt. vi. 6; inasmuch as those prayers alone will be acceptable to him, which come from the will or heart; and hence too the Lord's Prayer begins with the words, "Our Father," etc. Matt. vi. 9: not that we are to address any other but Jesus Christ in this prayer, for "He is the Everlasting Father, and the Prince of Peace," Isaiah ix. 6; the manifested Jehovah and Saviour, who alone can hear and help us. Moreover, the word Father teacheth us, that all our works of charity and piety are to proceed from the will or heart, as well as from the hand and lips; for this worship

cometh from the Lord, and is alone acceptable to him, and productive of eternal life and salvation.

One reason why many cannot apprehend the Divinity of the Lord's Humanity, is, because they affix earthly or corporeal ideas to the human nature of all men, and hence cannot see how the Lord, who had human flesh, can be divine; not knowing that the human nature consisteth in free-will and understanding, or liberty and rationality, which are *spiritual* principles, and derived from God continually, as the distinguishing properties of our nature, giving to the body its life, quality, and form. Now when the Lord assumed our nature of the virgin, it was the Divine Love and Wisdom, which by degrees, from infancy to the time of his ascension into Heaven, united the *external* humanity to himself, so that he became the fountain and the stream of life and light, the medium of communicating, as well as the life itself, even as to his human essence. "For as the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. "He whom God hath sent, speaketh the words of God, for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 36. "God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; he that hath not the Son of God, hath not life," 1 Epis. John v. 11, 12.

In confirmation of the above doctrine, see also what is said in the *Arc. Cœl.* n. 1616; and *Univ. Theol.* n. 137. M. K.

TO THE EDITORS.

GENTLEMEN,

Before I was favored with the perusal of Baron SWEDENBORG'S writings, I entertained the same blind opinion which thousands (for want of the *genuine* light of truth) do, respecting our Almighty Father being an *angry, vindictive, wrathful Being*, on account of the sin of our first parents, as well as the sins of his posterity; being led into this error by various publications on the subject, as well as attending to the Scriptures in their *literal sense only*. On these accounts, I also as madly believed it was necessary that a second Person in the Godhead should make an atonement or satisfaction, in order to appease the wrath of his incensed Father towards his poor sinful creatures; both of which ideas tended to set the Almighty before my eyes in a most dreadful point of view.

But since I have read the works of the most illuminated SWEDENBORG, that true servant of the Lord, and thereby have been enlightened to see the fallacy of my former views, I am quite ashamed that I should harbor such *unkind*, *unjust*, and *unscriptural* ideas of the *Divine Being*, whose very nature and essence is, I am now fully convinced, nothing but LOVE and WISDOM, as is plainly set forth in the sacred Scriptures, and as plainly discernible to all who are *humble* and *wise* enough to read the same, under the influence of the Lord Jesus Christ, *who is the only true Light of the world, the alone God of Heaven and earth, and who always opens Heaven and the true spiritual sense of his own most holy* WORD, *to all who sincerely practise the work of repentance, and humbly approach him in his Glorified Humanity.*

Now, gentlemen, as so many people mistakenly believe, in these days, that our God is an *angry*, *wrathful*, *vindictive Being*, and of consequence casts his creatures into hell, it might probably tend to place the ALMIGHTY, *our most merciful Lord and Saviour*, in an amiable and true light before thousands, and also to show how man damns his own soul, and casts himself into hell, if you would annex to this letter that most excellent chapter from Baron SWEDENBORG'S Treatise on Heaven and hell, (n. 545, etc.) namely, "*That the Lord casts none into hell, but that the spirits cast themselves into it.*"

Having received great light and comfort in times past, by means of that sacred chapter, and always finding my mind influenced with peculiar love to the most merciful and gracious Lord, whensoever I read the same, I am the more desirous to see it handed to the public by means of your useful Magazine. VERITAS.

The chapter recommended by our Correspondent, is as follows:

That the Lord casts none into hell, but that the spirits cast themselves into it.

It is a prevailing opinion with many, that God turns away his face from man, rejects and casts him into hell; in a word, that he is angry with him for sin, and inflicts vindictive punishment upon him on that account; and they confirm themselves in this belief from like expressions in the Scriptures, not considering, that the *spiritual* sense of the WORD, which is the true interpreter of the *letter*, is very different. Now the genuine doctrines of the Christian Church, as founded on the *spiritual* sense of the WORD, teach us, that God is not inexorable, nor implacable, neither hath any vindictive wrath, nor casts any one into hell: and this all may plainly know, that read the Scriptures with any degree of divine light in their understandings, as he is there represented as the fountain of all good, love, and mercy; and consequently, that

it is contrary to his nature and essence to reject and cast away any: but contrariwise, that he willeth the good and happiness of all men, and dealeth with them according to his infinite love and mercy. They that so read the WORD of God, will not fail to discern therein that hidden, *spiritual* sense, which gives light and life to the *letter*, which is written in a sense accommodated to our *natural* capacities, and first rudiments of knowledge.

Men of an enlightened understanding, moreover, see good and evil in the same fulness of contrariety and opposition that Heaven and hell stand in to each other, and how all good comes from the former, and all evil from the latter, and consequently, that man is continully drawn to good by the Lord of Heaven, as well as to evil by the attraction of hell; and that unless man stood between these two contrary attractions, he would neither have thought, will, nor liberty, these being the effects of his equilibrium betwixt good and evil; consequently, were the Lord so to turn away from man, as to leave him wholly to the power of evil, he would immediately cease to be human. This divine influence extends to every man, both bad and good, only with this difference, that in respect to the former, its operation consists in withdrawing from evil; in respect to the latter, in attracting to all good; and the cause of the difference is the quality or will of the recipient.

It has here been showed, that the evil which a man does, is by influx from hell; and that the good which he does, is by influx from the Lord; but by believing [and consenting to it as such] that the evil which he does, is from himself, he makes it his proper own, and therefore is the cause of his own evil. Evil in man [as his choice] is hell within him; for whether we call it evil or hell, it amounts to the same. Now, as far as man is the cause of his own evil, so far he is his own leader to hell; and so far is the Lord from being chargeable with his destruction, that he does all that Divine Goodness can do to deliver him from it, as far as can consist with his choice and free will. All that becomes essential in a man's will and love, remains with him after death; he that wills and loves evil in this world, wills and loves the same after death, and then it is no longer separable from him; and therefore it is, that he who by choice continues in evil here, binds him to hell, and is actually in it in spirit, even in this life, and after death desires nothing more than to be where his own beloved evil may be in its proper province and exercise; consequently, such a one is cast into hell by himself, and not by the Lord.

How the above is effected shall here be mentioned: when any one first enters the other world, he is received by angels, who do him all

kind offices, enter into conversation with him concerning the Lord, Heaven, and the angelic life, and instruct him in various kinds and relations of good and truth: but if the person (now become a spirit) be one that was acquainted with the like things in this world, but in his heart had rejected and despised them; in this case, after some short conference with the angels, he desires his dismission: upon which they leave him. He then, after some conferences with others, associates with spirits like unto himself; which done, he turns away from the Lord, and sets his face towards that particular hell which he had fellowship with in this world, and where the infernals are of the same evil affections with himself. By this we may learn, that the Lord strives with every spirit to draw him to himself, by the ministry of angels, and by an influx from Heaven; but that such as are under the dominion of sin are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propensities, and so voluntarily cast themselves into hell. This will seem incredible to most in this world, from the general idea conceived of hell; nor do those miserable wretches think that they so precipitate themselves, but only that they enter in of their own accord, though such of them as enter their dismal prisons under ardent propensities to evil, appear to the good spirits as if they were cast headlong thither; and from this appearance of precipitation comes the notion of the Lord's casting them into hell by his almighty power. Let thus much suffice to show, that the sinner's destruction and casting into hell, is not from the Lord, but from himself, both in this world and the other.

That the Lord, who is the essential good, love, and mercy, cannot exercise them towards all alike, is because of the hindrances which evil and false lay in the way, and so weaken or repel the divine emanations. Evils and falses are as so many black clouds, which, by their interposition between the sun and the human eye, intercept its lovely light and cheering influences, whilst the sun continues the same, all glorious, and strives to dissipate the obstructing medium; nay, transmits, though fainter, a light through the intermediate vail. The case is similar in the *spiritual* world; the Lord and his divine love are there respresented by the *spiritual* sun, and the light thereof is divine truth; the black clouds are the only falses from evil; and the eye signifies the understanding; and as far as any one there is in falses from evil, in the same degree of darkness and thickness is the cloud that surrounds him. This comparison may represent to us how the Lord is present to every man, but differently according to his recipiency.

Severe punishments are appointed for the evil spirits in the *spiritual* world, to deter them from the commission of evil; and the inflic-

tion of them appears as if from the Lord; but in reality it all proceeds from the evil that is in them; for evil and its punishment are inseparable companions. Infernal spirits wish and delight in nothing more than to do mischief, and torment others that are not under the divine protection; and as all that offend through malicious wickedness withdraw themselves from that protection, on such they rush and exercise their cruelty. This may be illustrated from the administrations in this world, where the punishment also follows its evil. Thus human laws have provided a penalty for every crime, and which the delinquent brings upon himself, only with this difference, that offences may be concealed here, but not in the other life. Thus the Lord can no more be said to be the author of the sinner's misery, than the king, the judge, or the law, to be the cause of the criminal's punishment, as having nothing to do with the guilt that entails it upon him.

TO THE EDITORS.

GENTLEMEN,

We are told in Genesis, chap. i. 26, "God said, Let *us* make man in *our* image," which seems, as some think, to imply a *plurality*. An explanation will greatly oblige me, and, I doubt not, but the public likewise. Q.

ANSWER.

The reason why it is said in the *plural* number, "*Let* US *make man in* OUR *image*," is because it means the regeneration of man, which is effected by the Lord through the *ministry of angels*. But that yet this is done by the *Lord alone*, who is God in *One Person*, is plain from the words that follow, verse 27, and which are expressed in the *singular* number thus, "*So* GOD *created man in* HIS OWN *image*."

What the most ancient Church understood by an image of the Lord, is too comprehensive a subject to admit of a full and perfect explanation. Man is altogether ignorant that he is governed by angels and spirits from the Lord, and that with every particular person there are at least two spirits, and two angels; by spirits man hath communication with the world of spirits, and by angels he hath communication with Heaven; without communication by spirits with the world of spirits, and by angels with Heaven, it would be utterly impossible for man to live; his life dependeth entirely on such conjunction, so that supposing spirits and angels to depart from him, he would instantly perish. Whilst man

remaineth unregenerate, he is governed in a manner altogether different from what taketh place when he is regenerate; for whilst he is unregenerate, evil spirits are with him, who rule over him in such a sort, that the angels, notwithstanding they are present, can effect nothing to any purpose, but merely to prevent his plunging himself into the lowest depths of mischief, and to incline him to some sort of goodness, which they contrive, by making his lusts, in some degree, subservient to good, and the fallacies of the senses to truth; in this state he hath communication with the world of spirits by means of the spirits that are attendant on him, but he hath not the like communication with Heaven, inasmuch as the evil spirits have the dominion over him, and the angels only endeavor to avert their influences. But when he is regenerate, then the angels have the dominion, and inspire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. The angels, indeed, guide man, but herein they only minister to the Lord, who alone governeth him by angels and spirits; and whereas such government is effected by the ministry of angels, therefore it is here at first said in the plural, *Let* US *make man in our image;* but inasmuch as the Lord alone governeth and disposeth, in the following verse it is said in the singular, *God created man in* HIS *own image;* which also the Lord plainly declareth in Isaiah, "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb; I Jehovah make all things, stretching forth the *Heavens* alone, and spreading abroad the *earth* by myself," xliv. 24. The angels likewise confess that they have no power of their own, but that they act from the Lord alone.

M. K.

TO THE EDITORS.

GENTLEMEN,

After being so often enlightened and delighted with your expositions of Scripture passages, I have no hesitation in submitting another enquiry to your consideration. "I was *hungry*, and ye gave me meat;" repeat your charitable kindness, for you appear to be *rich* in spiritual truths, and I am but a blind mendicant. "*Inasmuch as ye did it unto me*"—you may find the consequence in the fortieth verse of the twenty-fourth chapter of St. Matthew's Gospel.

I have often perused, with much attention, and no small degree of perplexity, the fourteenth chapter of Zechariah. It contains some of those *dark* prophecies, that put *natural* reason at defiance, and which must be fulfilled *spiritually* if there be any fulfilment intended. The verses in this chapter which strike me the most forcibly, are the *twelfth*, the *sixteenth*, and the *seventeenth*, which, in our common version of the Bible, read as follows:

"12. *And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.*

"16. *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.*

"17. *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.*"

Here, gentlemen, you will please to observe that the prophecy in the *twelfth* verse *was not* fulfilled at the subsequent fighting against and sacking of Jerusalem; and, also, that (in the nature of things) the prophecy in the *sixteenth* and *seventeenth* verses, CAN NEVER BE FULFILLED, in the *literal* sense. What I wish, then, is, that you would explain the *spiritual* sense of these verses; in doing which, you will, perhaps, enlighten many others, besides AMICUS.

DICTIONARY OF CORRESPONDENCES.

(Continued from page 74.)

ALTAR, the horns of, represented the power of Divine Truth, as derived from Divine Good.

The souls seen by John under the *altar*, Rev. vi. 9, were those who had been principled in Divine Good or Charity, but were not sufficiently fortified with Divine Truth to resist the seductions of the dragon; wherefore they were preserved by the Lord under the *altar*, that is, in the lower earth of the *spiritual* world, till the accomplishment of the last judgment, when their enemies were removed, and they themselves elevated into Heaven.

ALTERCATION, a contention about truths between those who are within the Church, and not yet admitted into the *internal* sense of the WORD. Of such a nature is the *altercation* between the two Hebrews, Exod. ii. 13. See also chap. xxi. 18. 22. etc.

ALTERNATE reciprocation, by which conjunction is effected, differs from *mutual* reciprocation in this, that the former is like the conjunction of the heart with the lungs, and the lungs with the heart; whereas the latter or *mutual* reciprocation is like the conjunction of the soul with the body, of the will with action, and of the thought with speech. The conjunction of the Lord with man is of this latter or *mutual* kind, and not of the former or alternate kind. See *True Christ. Rel.* n. 371.

EMANUEL SWEDENBORG was an *alternate* man, being at one time in the light of the *spiritual* world, and at another time in its shade, that is, when he was in *natural* light. When he let his spirit out from the body, by withdrawing his intellectual part more particularly from it, then he was visible to spirits in the *spiritual* world; but when he

let his spirits more fully into the body, then he became invisible to the inhabitants of that world. Thus he was an *alternate* man, as he calls himself in his *True Christian Religion*, n. 280; which peculiarity of character was of the Lord's appointment, that he might be enabled to communicate to men on earth the difference between the *spiritual* and *natural* worlds.

ALTERNATION, denotes those changes of state which every person undergoes during regeneration, as cold and heat, darkness and light, etc. While man is under the influence of corporeal and worldly things, he is in a state of cold and darkness; but when he is under the influence of things celestial and *spiritual*, then he is in a state of heat and light, or charity and faith. And as these changes or *alternations* of state are experienced by every one, in whom regeneration has commenced, therefore it is said in Gen viii. 22, that "all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

ALTITUDE, in the *spiritual* sense, denotes the degrees of Good and Truth. In an opposite sense, it signifies the evil of self-love, or pride of mind.

Degrees are of two kinds, the one having respect to longitude and latitude, and the other to *altitude* and depth. Degrees of this latter kind differ exceedingly from those of the former kind. Degrees of longitude and latitude are what succeed from the middle to the peripheries; but degrees of *altitude* proceed from things *interior* to things *exterior*. The former degrees, namely, of longitude and latitude, are degrees which decrease gradually from the middle to the peripheries, by way of *continuity*, just as light decreases from the flame until it is lost in obscurity, or as the sight of the eye, which is clear and full while directed to objects that are near at hand, loses itself in the view of distant objects; but degrees of *altitude*, which proceed from what is inmost to what is outermost, or from what is highest to what is lowest, are not continuous, but *discrete;* being like the inmost parts of a seed in respect to its *exterior* parts, or like the inmost things of a man in respect to his extreme parts, or like the inmost of the Angelic Heaven in respect to its external. These degrees are distinct like the cause producing, and the thing produced; and whatever is in the *interior* degree, is more perfect than that in the *exterior* degree, having no other likeness unto it than what is effected by correspondences. Hence it is, that they who are in the inmost Heaven, are more perfect than those in the middle Heaven; and those again are more perfect than the angels in the lowest Heaven. The case is the same with a man, in whom the kindom of Heaven is established; what is inmost in him is in a more perfect state, than what is mediate; and this again is in a more perfect state than his ultimates or *externals;* and in such a man his intimates,* mediates, and ultimates, are consociated and conjoined solely by correspondences.

* We are under the necessity of adopting such expressions as *intimates*, *mediates*, and *ultimates*, in order that the idea of their relative significations may be more strictly conveyed; although we are sensible, that to some readers such terms may appear rather new.

They who have no perception of these degrees, cannot possibly understand the difference between one Heaven and another, nor between the *interior* and *exterior* faculties of man, nor consequently between the soul and the body. Neither can they at all comprehend what is meant by the *internal* sense of the WORD, and how it differs from its *external* sense; nor yet the difference between the *spiritual* and the *natural* world; nor, indeed, can they understand what is meant by correspondences and representations, or whence they take their origin; and scarce do they know the meaning of influx. Sensual men do not comprehend these distinctions and differences, for they suppose, that all increase and decrease is according to degrees of continuity; and therefore some ignorantly imagine, that the soul is nothing more than matter highly purified and refined: thus they stand as it were out of doors, and at a great distance from true wisdom.

Wherever mention is made in the WORD of *altitude*, or height, something more or less *interior* is thereby signified, and consequently something more or less perfect. Hence it is, that the Lord in the WORD is called the *Most High*, he being essential perfection, essential intelligence and wisdom, and essential good and truth; and hence it is, that Heaven is said to be on *high*, because it is in perfection, intelligence, wisdom, good, and truth, from the Lord. For the same reason also it is said, that Hell is in the *depth*, or *below*, because in it there is no perfection, no intelligence, or wisdom, and no good or truth.

(*To be continued.*)

OBJECTIONS ANSWERED.

[*In continuation from page* 103.]

The second objection urged, by A MEMBER OF THE OLD CHURCH, [page 101] against the writings of EMANUEL SWEDENBORG, is the following:

"I object to his *spiritual* sense of the Scriptures, because it seems to set aside the *letter*, which I have always been taught to understand in its plain and obvious sense."

This objection we will now endeavor to remove, by considering the subject in the following order: 1. It will be proper to state what is meant by the *spiritual* sense, which is asserted to be in every part of the WORD. 2. Show that it is by virtue of that sense, that the WORD is of divine inspiration, and holy in every single expression. And, 3dly. We will adduce a few examples to prove, that without an *internal* or *spiritual* sense, the WORD, in many parts, would be trifling, whimsical, and unworthy its Divine Author.

I. We are first to show, *what is meant by the spiritual sense.* The *spiritual* sense is not that which arises from a learned and labored investigation of any particular part of the WORD, either in reference to historical facts, or moral duties, for this is only the *literal* sense. But the *spiritual* sense is something within the sense of the *letter*, just as the soul is in the body, or as the mind of a man is in his countenance; and it is this sense in which the angels understand the WORD, while man perceives only the *letter*.

Whatever proceeds from the Lord descends through three degrees, which are termed *celestial*, *spiritual*, and *natural:* the first is called *celestial*, because it has reference to divine good; the second *spiritual*, because it relates to divine truth; and the third *natural*, because it is derived from both the others, and contains them within it. Thus the divine proceeding, when it is in its last degree, is in its fulness. Such is the nature and quality of the WORD; in its last sense it is *natural*, in its interior sense it is *spiritual*, and in its inmost sense it is *celestial*, and in each sense it is divine. The distinction, however, between these degrees, can only be known by the science of correspondences, for the *natural* degree corresponds with both the *spiritual* and *celestial*.

II. We are now to show, *that it is by virtue of the spiritual sense, that the* WORD *is of divine inspiration, and holy in every expression.* This, in some measure, appears from what has been already advanced; but let us pursue the subject a little further. In the WORD mention is made sometimes of Egypt, sometimes of Ashur, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog; now, if it be not known that by those names are signified the things of Heaven and of the Church, a reader may be easily led erroneously to suppose, that the WORD treateth much of nations and of people, and but little of Heaven and the Church, consequently much of earthly things, and little of Heavenly things; but when he is acquainted what is signified by those nations and people, and by their names, it is possible he may then come out of error into truth. So, in like manner, when a reader observeth that so frequent mention is made in the WORD of gardens, groves, forests, and also of the trees thereof, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, and oxen; and further, of mountains, hills, vallies, fountains, rivers, and several other things of a like nature; if he be not acquainted with the *spiritual* sense of the WORD, he must needs believe that such things have merely a *literal* signification: for he doth not know that by a garden, a grove, and a forest, are meant wisdom, intelligence, and science; that by an olive-tree, a vine, a cedar, a poplar, and an oak, are meant the goodness and truth of the Church, under their different characters of *celestial*, *spiritual*, *rational*, *natural*, and *sensual;* that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and *natural* affection; that by mountains, hills, and vallies, are meant things appertaining to the Church, in their several degrees of superior, inferior, and lowest; also, that by Egypt is signified science, by Ashur reason, by Edom what is natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of truth and good, by Gog external worship without internal; but when he knoweth these things, he may then think, that the WORD treateth only of things celestial, and that those terrestrial things are merely the subjects that contain them.

From what has been said it may plainly enough appear, that there is not a single expression in the WORD, but what has a *spiritual* signification distinct from the *letter*.

III. In corroboration of the foregoing observations, we will now adduce a few examples to prove, *that without an internal or spiritual*

sense, the WORD, *in many parts, would be trifling, whimsical, and unworthy its Divine Author.* Jeremiah the prophet was commanded "to buy himself a girdle, and put it on his loins, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole of the rock," Jer. xiii. 1 to 7. Isaiah the prophet was commanded "to loose the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years," Isaiah xx. 2, 3. Ezekiel the prophet was commanded "to make a razor pass upon his head and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in wings, and at last to cast them into the midst of the fire," v. 1 to 4. The same prophet was commanded "to lie upon his right side and his left three hundred and ninety, and forty days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem, and besiege it," Ezek. iv. 1 to 15. Hosea the prophet was twice commanded "to take to himself a whore to wife," Hosea i. 2 to 9. chap. iii. 2, 3; with several other things of a like nature.

Many more passages might be quoted, particularly from the Levitical law, of a nature so singular and extraordinary, that we judge it next to an impossibility for any person to attach a rational sense to them if he confines himself to the *letter* alone, distinct from a *spiritual* meaning. But we trust the above are sufficient to convince every reflecting mind, that, if the WORD be indeed holy and divine, (as most assuredly it is) it must be possessed of an *interior* signification, widely different from what appears in the *literal* sense, in order to be worthy of its Divine Author. The truth is, that nothing was enjoined, be it ever so minute or apparently strange, but what was significative of somewhat appertaining to the Lord, to Heaven, and to the Church.

We hope no reader will think, that by giving the WORD an *internal* sense, we derogate in the smallest degree from the *letter*. On the contrary, is it not very evident, that hereby the *letter* is rather honored and exalted? If we suppose, that to a man's body is united a spirit, which gives life and animation unto it, surely this can be no disparagement to his body, since without such union it would be no better than a mere lump of corrupted clay. The case is just the same with the holy WORD; without a *spiritual* or *internal* sense it would be no other than a dead letter, possessing no more virtue than any other book: whereas, with that sense it contains every thing conducive to the wisdom and happiness both of angels and men; for our Lord says, "The words that I speak unto you, they are *spirit*, and they are *life*." John vi. 36.

(*To be continued.*)

The next objections which we have to answer, concerning the *non-resurrection of the material body*, and the assertion that *all the angels and devils were once men*, being of equal importance with the foregoing, we must therefore defer entering upon them till the next number.

M. K.

THE BOUQUET.....N°. IV.

The following is offered as an instance of the sublime, falling far short of an *hyperbole;* for, as St. John observes, "even the world itself could not contain the books that should be written," on the subject of *Infinite Love*, displayed in the redemption of man.

Could we with ink the ocean fill,
  Were the whole earth of parchment made;
Were every single stick a quill,
  And every man a scribe by trade;
To write the Love of God to man,
  'Twould drain the ocean dry;
Nor could the scroll contain the plan,
  Tho' stretched from sky to sky.

FEMALE LOQUACITY.

Among the numerous subjects of what is generally considered fashionable and polite ridicule, that of female loquacity has not been the least severely handled by the upstart wits and would-be philosophers of the age. "I know not what other men may think, but for my single self," no instrument on earth can impart such exquisite melody to my ear, as the tongue of a pretty woman, when moved by the impulses of a generous heart, *modulated* by sensibility, governed by the *stops* of modesty, and directed by a polished religious education. But as this side of the question has also had very powerful supporters among the poets, we shall at present say no more about it. A wit of some celebrity has jocosely said, that "*women would talk had they no tongues.*" Few, however, will believe this assertion, although it is literally true, as can be made to appear by the following fact.

In the tenth number of our first volume, [page 470] are given some extraordinary anecdotes relative to speech. Among others, the case of Miss Margaret Cutting is there mentioned, "who had her tongue entirely cut out by reason of an incurable canker; but who, twenty years after, could speak, and read, as fluently as other persons." This story has since been treated as fabulous, ridiculous, and impossible, until we ourselves began to doubt its reality. But the following extract from the *Philosophical Transactions* of the Royal Society, has convinced us of its truth, as, we doubt not, it will every candid reader of the Halcyon Luminary. It is to be found in No. 464, of that publication, page 143, and was communicated by Henry Baker, F. R. S.

"This extraordinary woman [Margaret Cutting] was born at Turnstall, a village four miles from Wickham market, in Suffolk, where she lost her tongue by a cancer, being then about four years old. It appeared first like a small black speck, on the upper superfices of the tongue, and soon eat its way quite to the root of it. She was under the care of Mr. Scotchmore, a surgeon of Saxmundham, who soon pronounced the case incurable. One day when he was syringing it, the tongue dropped out, and they received it into a plate; the girl, to their astonishment, saying to her mother, 'Don't be frighted, mamma; it will grow again.' It was near a quarter of a year after, before it was quite cured. The mouth was afterwards examined, with the greatest exactness, by Mr. Hammond, apothecary, a gentleman who perfectly understood anatomy; the Rev. Mr. William Notcutt, and Mr. Benja-

min Boddington, a Turkey merchant; but they found not the least appearance of any remaining part of a tongue, nor was there any uvula. These gentlemen say, in one of the papers on this case transmitted to the Royal Society, "We observed a fleshy excrescence on the under left jaw, extending itself almost to the place where the uvula should be, about a finger broad; this excrescence, she said, did not begin to grow till some years after the cure; it is by no means moveable, but quite fixed to the parts adjacent. The passage down the throat, at the place where the uvula should be, or a little to the right of it, is a circular open hole, large enough to admit a small nutmeg. Notwithstanding the want of so necessary an organ as the tongue was generally supposed to be, to form a great part of our speech, and likewise to be assisting in deglutition, to our great admiration she performed the office of deglutition, both in swallowing solids and fluids, as well as we could, and in the same manner; and, as to speech, she discoursed as fluently and well as other persons do; though we observed a small sound, like what is usually called speaking through the nose; but, she said, she had then a great cold, and she believed that occasioned it.

She read to us a book very distinctly and plain: only, we observed, that sometimes she pronounced some words ending in *eth* as *et*, *end* as *emb*, *ad* as *eib*; but it required a nice and strict attention to observe even this difference of sound. She sings very prettily, and pronounced her words in singing as in common. What is still very wonderful, notwithstanding the loss of this useful organ the tongue, which is generally allowed by anatomists, and natural philosophers, to be the chief, if not the sole organ of taste, she distinguishes all tastes and smells very nicely."

"AH! WHAT IS THE BOSOM'S COMMOTION."

This highly and very justly admired song has met a deserved reception on our stage. It is performed by Mr. Darley, with the exquisite effect which ever accompanies that gentleman's execution of the vocal tasks assigned to his profession.

Ah! what is the bosom's commotion,
In a sea of suspense while 'tis tost!
While the heart in our passion's wild ocean,
Feels even hope's anchor is lost.
Morgiana, ah! thou art my dearest,
For thee I have languished and grieved,
And when hope to my bosom was nearest,
How oft has that hope been deceived!
Morgiana, my hope was deceived!

The storm of despair is blown over;
No more by its vapor depress'd,
I laugh at the clouds of a lover;
With the sunshine of joy in my breast.
Love, made by a parent my duty,
To the wish of my heart now arrived,
I bend to the power of beauty,
And every fond hope is revived;
Morgiana, my hope is revived.

Modern Poets borrow most of their ideas and images from those who have gone before them. Even Moore, the elegant and voluptuous Moore, is not original, except in the exquisite coloring and captivating softness which he has given to the haggard looks of Vice. The following lines are undoubtedly copied:

" Come, twine the wreath, thy brows to shade,
These flowers were cull'd at noon;
Like woman's love, the rose will fade,
But, ah, not half so soon!
For though the flower's decayed,
The fragrance is not o'er;
But once when love's betrayed,
The heart can bloom no more."

Beautiful as these lines are, they are surpassed by the original, ascribed to Dr. Dodd.

A ROSE ADDRESSES ELIZA.

" Extol not, fair maiden, thy beauties are mine;
They too are short-lived, and they too must decline;
And small, in conclusion, the difference appears,
In the bloom of few days, or the bloom of few years!
But remember, a virtue the rose hath to boast,
Its fragrance remains, when its beauties are lost."

A SINGULAR IMPOSTOR.

It might almost have been admitted as a proverb, that whatever else a man might have assumed as his character, that of a person born deaf and dumb could never have been worth his while to have persevered in; but Paris has lately seen an instance of this imposture, and as the history may be *useful*, as it certainly is *curious*, we shall give it at some length. It is from the Literary Panorama.

L'Abbe Sicard had received, in the course of last year, so many letters, from different parts of France, in behalf of a young man who described himself as one of his pupils, and who professed to be travelling from province to province, in search of his father, and to ascertain his family, that he thought proper to insert in the public papers a note, dated July 12th, 1806, denying any knowledge of such an individual, and cautioning the public against deception. The party was accordingly seized and imprisoned at La Rochelle. This produced a letter from *M. Victor Lewe*, officer of the 66th regiment, dated Rochelle, October, 1806; in which the writer describes himself as doing garrison duty in that city, part of which duty consisted in visiting the prisons. He says he had seen this young man, who was about twenty-five or twenty-six years of age: his figure mild and expressive, his address noble and modest, his look downcast, his cheeks not ruddy, all his features, as all his attitudes witnessing his misfortune. He wept, and deeply affected all beholders, who amounted to upwards of one-hundred. He won every heart. His father emigrated in 1792: his mother was legally assassinated in the same year: a German, named *Vere*, took him and taught him the French language as well as he could. He died in 1802. Such was his story. He called himself *Victor de*

Travanait. The writer then very solemnly attests his conviction that this youth was born deaf and dumb. This letter being signed, etc. by the mayor, notary, etc. as authentic, the matter was submitted to the Counsellor of State, and after some delay, the young man was ordered up to Paris, to be examined at the Institution of the Deaf and Dumb. As he could write, the Abbe naturally endeavored, in the first instance, to judge, by his written answers to questions, whether he really was what he pretended to be. His manner of spelling words convinced the Abbe at once that he was an impostor: but in spite of all his attempts to render this palpable, the youth eluded his design, and he obtained no decisive proofs in the first examination. A second trial was not attended with greater conviction; the young man conducted himself so correctly as perfectly to counteract suspicion. Several days afterwards the youth was put to a third trial: at which the Abbe tried him by the easy syllables which the deaf and dumb are taught *first* to pronounce, such as PA; Victor pronounced the vowel A, but not the consonant P. He also acknowledged that he had been taught by *signs;* but he did not understand a single sign that was made to him. Convinced now that he was not really deaf and dumb, the Abbe threatened to confront him with those persons by whom he said he had been taught, and other friends whom he had mentioned; exposing to him at the same time the numerous contradictions of which he had been guilty. He denied all, and kept his countenance, but desired the examination might close. The next morning *Victor*, by writing, desired that his examination might not be so public; the company accordingly being selected, *Victor* drew from his pocket a paper, which he read *with a loud and intelligible voice*— "These are the first words which have issued from my mouth during four years." He said that he would have preferred death to this confession, that M. Sicard was chosen to obtain the truth; that he had been vanquished; that no other person should have vanquished him. "In many cities I have been subjected to different cruel experiments: but never has the smallest symptoms of surprise been seen in my countenance. At La Rochelle, the warder was directed to sleep with me: but even my dreams were never expressed by any thing more than guttural sounds. Several times have I been purposely awaked out of a sound sleep: my alarm, however, was marked by nothing more than a plaintive croaking. The hundred prisoners who were with me did all which were ordered them in order to surprise me. In Switzerland, a young, rich, and beautiful woman, offered to marry me if I would speak. I resisted every thing. Often have I had the intention of roaming into some wood and living like a beast. At first I did so: I passed a whole month living on roots, potatoes and wild fruits, without once tasting bread. I am not *Victor Travanait*, but *Victor Foy*, of Lausareche, six leagues from Paris."

It will readily be supposed, that this declaration from a mouth which had been four years closed, produced a great sensation among the auditory. It produced no less sensation among the public, and on February 24th, 1807, the meeting of the Institution was full, and over-full, of persons anxious to see and hear what would pass. The Abbe Sicard was obliged to give a second sitting, after the first was over; and to announce that he would give a third, and a fourth, if

necessary, in order that no individual might depart without a full conviction. Silence was obtained with great difficulty, in such an immense crowd. After which M. Sicard caused several of his deaf and dumb pupils to speak. *Victor* spoke with much timidity and difficulty, having so long lost the use of his speech: he read with pain and great hesitation, in a book which was procured for the purpose. He broke off: observing that his feelings were too strong to suffer him to proceed. When the Abbe observed that the Prefect of the police had given one of his shirts to the young man, who was absolutely naked, and other clothing also, he being in great distress, a collection was made in his favor. This had a great effect on him. Victor observed to the Abbe that he had so entirely accustomed himself to illusions of his part, that he had *unlearned his hearing*. He described as one of the most powerful proofs to which his constancy had been put, an experiment passed on him in Switzerland. "I was in a room under interrogation," said he, "where had been previously suspended, unknown to me, and immediately behind me, a great vase full of copper money; suddenly the cord was cut, and the whole came tumbling down with a prodigious clatter. Yet not the slightest indication of any emotion was discoverable in my countenance." Such was the termination of a deception which had imposed on parts of Germany, Italy, Switzerland, France, and Spain!

The pens of Paris are preparing memoirs of this singular young man; he has furnished the materials during his long detention. It is reported that they will contain uncommon ideas, and very interesting adventures.

PERPETUAL MOTION.

In two former numbers we have made mention of this celebrated machine, and promised to furnish the readers of the *Halcyon Luminary* with further particulars. Since our last, Mr. Readheffer, the ingenious inventor, has appealed to the public, in an essay of considerable length, accompanied with the depositions of several respectable persons, solemnly supporting his former assertions respecting the reality and genuineness of his invention. He has also, in a well written memorial, prayed the legislature of Pennsylvania, (his native state) for an attested copy of their committee's report, which he undertakes to prove to be "an infamous piece of calumny." "It is the committee," continues he, "who have unpardonably descended to state an absolute falsehood, who have been guilty of deception; but as your memorialist's bare assertion may be questioned respecting the truth and reality of his statement, he begs leave herewith to subjoin copies of the affidavits of Woodbridge Grafton, Mathias Smith, Jacob Maylan, Robert Pennick, Martin Ludie, Andrew Arkman, Andrew Bitting, Hiram Plows, Henry Cress, and Erasmus Thomas, which your memorialist believes will incontrovertibly establish, not only that the committee have most scandalously deceived the legislature, but that there is neither fraud nor imposition in your memorialist or his machine, and the original depositions in his hands may be seen and examined at any time.

"When your memorialist has taken the proper steps for the security of his discovery, he will then submit his machine to the examination of any number of impartial, disinterested and upright men, and he believes that no sensible man can blame him for wishing to reap the fruits of his labor, and that they may not be pirated and robbed from him, and further believes that this explanation will be satisfactory to the Legislature."

Without risking an opinion on this long-debated question, we deem it our duty, (as journalists professedly devoted to the encouragement of the arts) to give the reader a plan of the machine, accompanied with such references as may enable him to comprehend the manner of its construction, and the principle of its *momentum*. The annexed plate was copied from a correct drawing, taken on the spot, by a gentleman every way competent to the task.

REFERENCES TO FIGURE I.

A the upright shaft.
B the round fixed to the shaft from which the fly-wheel C is suspended by the chains *d d d d*.
C the fly-wheel, loose upon the shaft, and supporting the inclined planes D D.
D D the inclined planes connected with the upright shaft by the lever *a* (vide *e e* Fig. II.)
E E the carriages, containing weight, resting on the inclined planes, and connected to the bar
F by the crooked levers
G G which prevent them from descending on the inclined planes D D.
H the horizontal wheel fixed to the upright shaft, and communicating motion to
I the first vertical wheel fixed upon the horizontal shaft L.
K the second vertical wheel fixed on the same shaft, and regulating the motion of the fly-wheel C.
L the horizontal shaft carrying the two vertical wheels, and communicating motion to the grindstone
O by the whirls M and N.

REFERENCES TO THE PLAN OF FIGURE II,

Explaining the connection between the upright shaft and the inclined planes.

a a the bottom of the inclined planes resting on *b b b b, etc.* brass rollers.
c section of the upright shaft.
d the iron-bar fixed in the shaft, and bent rectangularly in opposite directions. To its extremities are connected
e e the iron levers passing from the shaft *c* to the bottom of the inclined planes, and retained in their situation by the pins *f f*.

AN ACCURATE
DELINEATION OF READHEFFER'S PERPETUAL MOTION.

Figure I.

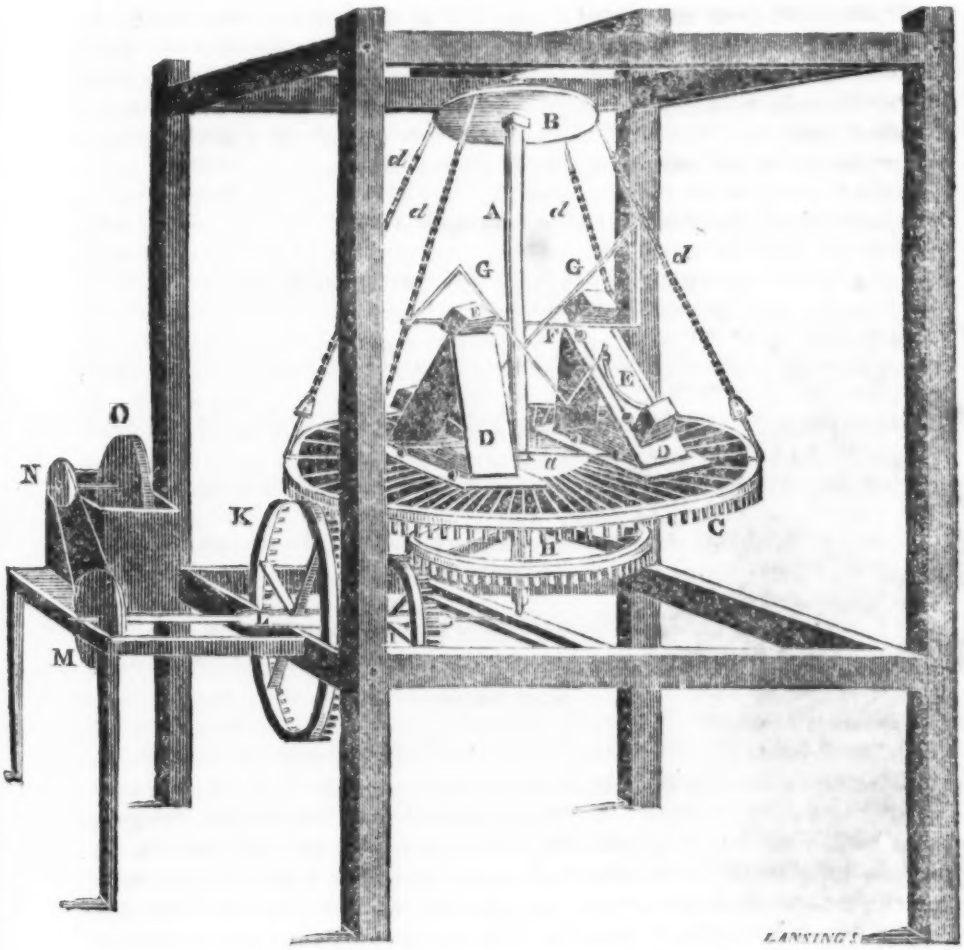
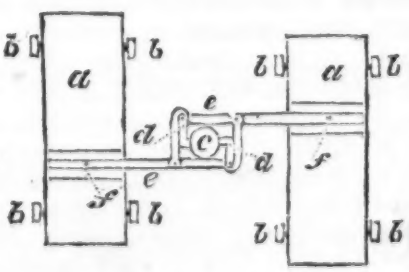


Figure II.



CURIOUS DISCOVERY.

A person was digging after saltpetre, in the summer of 1811, on the waters of Duck river, Smith county, state of Tennessee; he discovered a large stone set against the mouth of a cave; curiosity led him to overturn the stone. On entering the cave, which appeared natural, in a lime-stone rock, something resembling a vault, or ancient sepulchre, he discovered deposited in the cave, the bodies of two human persons, a male and a female, each in a curious wrought basket, made of splits of cane. The bodies were in a sitting posture. Around each body was wrapped a kind of large shroud or plaid, seemingly wrought with the fingers, made of lint of something resembling wild nettles or Indian hemp. Both bodies and shrouds were entire. The bodies were consolidated. A number of doctors, and the curious from several states, visited the cave. The body of the male was dissected into hundreds of pieces, every person being desirous of having a small piece of both body and shroud. In dissecting the flesh as consolidated, it cut resembling soal leather. The man appeared old and gray-headed. The female appeared a child about seven years old; she was transported entire with her shroud, to Peal's museum, Philadelphia. The baskets still remain in the cave with their bottoms consolidated fast to the rock. Some of the oldest Cherokee Indians were sent for, but could give no account of ever hearing of the cave or the persons interred. Conjectured by most that have heard of, or seen the bodies, that they must have been Indians, and the attraction of the limestone, or perhaps mixed with mineral substances, preserved their bodies in that consolidated state, perhaps for some hundred years. The gentleman that relates the narrative is a man of veracity, nephew to judge Drennan of this county. He procured a piece of the shroud and left it with the judge, which piece we have seen.

Western Cabinet.

NATURAL HISTORY OF THE BEAR.

The form of the bear is rude and unshapely. His unwieldy body is covered with a coarse and shaggy hide; his legs are thick and muscular; and the long flat soles of his paws, though they enable him to tread with peculiar firmness, render his pace, at the same time, very aukward and heavy. Yet though thus unseemly in his appearance, his senses are extremely acute, and his form combines many advantages which few other animals enjoy. Though his eye is small, and his ear short, in proportion to his size, he possesses in great perfection the senses of hearing and seeing. In no animal is the sense of smelling so exquisite; for the internal surface of his nose is not only very extensive, but of the texture best calculated to receive impressions from odoriferous bodies. His feet, armed with sharp claws, and capable of grasping, somewhat in the manner of a hand, enable him to climb with great facility the most lofty trees: With his fore paws he can strike a dreadful blow: he can rear himself at pleasure on his hinder paws, and seizing his adversary in his embrace, can easily squeeze the strongest man to death. The bear delights in solitude, and chooses his den in the precipices of lonely mountains, or in the deep recesses of some gloomy forest. Here he passes the greater part of the winter,

without ever stirring abroad. He is not deprived of sensation, like the dormouse or marmot; nor has he, like the ant or the bee, laid up any hoard of provisions for the season. But being excessively fat when he retires in autumn, he seems to subsist chiefly on his own exuberance; the under part of his paws, too, is composed of glands, which are at that time full of a white milky juice, and during his retirement he is said to derive considerable nourishment from sucking them. When he first crawls abroad again in spring, he is extremely lean and feeble, and his feet are so tender that he moves with difficulty. These animals copulate in autumn; the period of gestation is about four months; and only one or two are produced at a birth. It was long believed that the cub, when first brought forth, was a mere unformed lump, until it was licked into shape by the dam; but the truth is, that the fœtus of the bear is as completely formed before parturition as that of any other animal. The young bear is very slow of growth, and follows the dam for at least a year; during all which time she displays uncommon tenderness for her offspring, and will encounter any danger in its defence.

The bear is in many respects so serviceable to man, that he has at all times been a favorite object of chase, and many ingenious methods have been devised for catching or destroying him. The most simple and common method is to attack him with deadly weapons, such as spears, clubs, or fire-arms. In many parts of Siberia the hunters erect a scaffold of several heavy balks piled on each other, under which is placed a trap, which the bear no sooner touches, than he brings down the whole scaffold upon himself, and is crushed beneath its weight. Sometimes pits are dug, in which are fixed smooth, solid, and sharp-pointed posts, rising about a foot from the bottom. The mouth of the pit is carefully covered over with sods, and across the bear's track is placed an elastic bugbear, connected with a thin rope. As soon as he touches the rope, the bugbear starts loose, and the terrified animal, flying with precipitation, falls violently into the pit, and is pierced by the pointed stake. Should he escape this snare, caltrops, and other annoying instruments, await him at a small distance. Amongst them is a similar frightful log; and the persecuted beast, in striving to get free, only fixes himself faster to the spot, where the hunter lies in ambush ready to take his aim. Nor is it only upon the ground that the bear is exposed to danger from the cruel invention of man. In some parts of America it is common to set fire to the trees on which they take refuge, and they are easily dispatched as they descend. The Koriaks attach a noose to the summit of a crooked tree, hanging something along with it of which the bear is fond. Lured by this bait, he eagerly climbs the tree: in attempting to seize the bait, his neck is introduced into the noose, and the tree, springing violently back into its former direction, keeps the animal suspended in the air. The plan adopted by the mountaineers of Siberia to make the bear kill himself, is yet more singular and ingenious. They fasten a very heavy block to a rope, terminating at the other end with a loop. This block they lay near a steep precipice, in the wonted path of the bear. Finding his neck in the noose, and unable to proceed for the clog, he takes it up in a rage, and, to disencumber himself, throws it down the precipice; he is naturally pulled after it, and is generally killed by the fall.